The Inquirer

Christmas Number

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A CHRISTMAS PRESENT

A LIVING fact (as apart from a dead one, and the distinction is important) is that there is a spirit moving through humanity which mysteriously creates and shapes human purposes. Humanity has dug itself up out of the consequences of the last war. There is in Europe, for instance, more real unity between nations, even between Russia and the rest of the European states, than there ever has been in modern times. This is not accident. It has been willed and thought about. And not only by the handful of people who, on the surface seem to do all the willing and thinking, but by the great mass of people who are supposed not to desire anything outside their personal lives.

The new Europe could not have been created by a handful of people. The great public could not have been moved to new emotions and ideals unless, in some measure, the public had desired them. It is right to note that events can be seen happening in contemporary life that can only be accounted for by a living spirit which creates them. They have not happened by chance.

The New

So one can look for certain Christmas presents from the spirit that so obviously wills new situations in current history. They shall be called Christmas presents because the Christian festival belongs to this sense of creation and beginning in a harsh world which seems not to change. In the Christian idea something new begins at Christmas. A light, and a cosmic stir takes place, as witnesses of this new beginning. The spirit is not dead, it lives for evermore, and its action is always certain. It is right that, as it were, these spiritual gifts should be acknowledged now. Just as Wise Men came from afar carrying gifts to the new occasion of life—the Wise Men representative of something deeper than Herod's power politics—so the present gifts should be received at an occasion in history which in imagination can be called a new beginning.

Leaving The Planet

Something incalculable in human history has taken place during the past twelve months. Man, in effect, has been able to leave his planet. This planet is no longer *everything*, it has become simply the home of the human race. And, in anticipation, the human race can leave its home and go wandering in the realms of space. Against the background of this awesome fact the human race—or at least that part of it which reflects upon what has happened—has discovered the pettiness of its quarrels. There is a crushing absurdity in taking the divisions of mankind with their hints of prestige and humiliating pride to the surface of the moon. Men cannot do it. The type of mind that can create the possibility of travelling to the moon (and other planets) just to see what is there in the wonder of truth, cannot contemplate there the nursery-school quarrel that deforms human greatness here.

Just as the choirs of heaven sang in legend two thousand years ago, so the choirs of heaven are singing in a different manner today but with the same intent.

In imagination the light from beyond this home of man is breaking through, forcing him to desire a new beginning in the world in which he has always lived.

Antartica

It is indeed possible to see the evidences of this new beginning in the new wonder. If then man is incapable of quarrelling about possession of outer space (for who indeed shall possess what exists there ?) then how absurd it is for him to quarrel about another space that partially, at least, is outer. Why should he quarrel about the frozen wastes of Antartica ? Science has penetrated there as it has penetrated outer space, and it has made Antartica a place where men can live for certain purposes if they choose to go there and exercise them. They have gone there. They have taken their scientific instruments with them. They could carry out nuclear explosions in the Antartic if they choose. With effort they could make the great frozen continent into a place that would serve the destruction of war. But the cold and great Antartica, discovered by science, has awed the men who have found it, in fact and imagination, into solemn agreement. Every nation concerned has now signed a treaty that for thirty years there shall be no effective national divisions in the cold wastes. Nuclear weapons shall not be tested there ; inspectors shall be able to go where they will to examine military activities, if any ; aeroplanes shall be able to fly without let or hindrance. A model plan for human control of a new human situation has been devised that, with adjustment, could be applied to the really habitable world. The spirit moving through humanity has created a situation in the newly discovered world that in pattern could be brought to the habitable world and there establish peace for all time.

The Legend

It is not fanciful to suppose that the discovery of outer space, and the humility this has forced upon the spirit of

man, has helped to bring the Christmas present of the agreement about Antartica to the rest of the world, with the promise of a beginning passionately longed for by men who care.

The ancient imagery is not far from the truths that pulsate in the depths of the human consciousness. It is wise to remember the imagery. The contributors to this Christmas number of the *Inquirer* are trying to remember it in a new way. They are trying to pierce what can be the dead fact of a frozen Christianity with the new life of creative perception. It is a venture of the religious mind as necessary to undertake as any other.

THE THEME OF TRUTH

A GOOD UNITARIAN CHRISTMAS

by Arthur W. Vallance

CHRISTMAS is a time when estranged people often make an effort to come together. In illustration, however, of the remark of Jesus that his coming would bring not peace but a sword, we have sometimes found Christmas, in the correspondence columns of *The Inquirer*, a time of controversy. Are we to alter the words of traditional carols to suit our theological prejudices? May we appropriately produce Nativity Plays, re-enacting episodes (such as that of the angels singing to the Shepherds in the fields, or the Wise Men from the East bringing gifts to the infant "King of the Jews") in whose historical occurrence we do not believe? Some say one thing and some another, and one writer after attending a Unitarian Christmas service writes to say that he never intends to go to another, so where are we? Yet I think it may be said that by far the greater number of ordinary Unitarian church-goers enjoy a Christmas service, with carols and traditional (and probably some non-traditional but more modern) readings, and that they can also find great satisfaction in a well arranged Nativity Play.

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Orthodox Christians may well be dismayed by our Unitarian Christmas practices. We are not, they rightly point out, celebrating the birth of God in human form, the coming of a pre-existent heavenly Saviour in the guise of a human baby whose eventual sacrificial death was to change completely the relationship between God and sinful man. Some of them wonder why we should bother to celebrate Christmas at all. Let us face their question: why should we Unitarians celebrate Christmas?

Is our celebration just a "let's pretend" game? Do we have nativity plays and sing carols just for the fun of it—carols such as The First Noel which, we know, contain many historical statements even if we have successfully managed to remove some appearances of Trinitarian theology from the words? If that were all, perhaps the game would not be worth the Christmas candles.

My contention is that we celebrate Christmas because it satisfies a real religious need, and because it expresses through ancient symbols important religious truth.

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We know the historical difficulties. We are celebrating a birthday in the first place without having any idea of the proper date. December 25th was not accepted as the "official birthday" of Jesus until the fourth century, the real date remained unknown. Then, if we say "Well, the real date doesn't matter, because we know Jesus *had* a birthday", somebody gets up and says, "But how do you know that it was Jesus who brought all the spiritual benefits to mankind that are associated with his name in the Gospels? How can you be sure, among all the difficult questions which study of the Gospels raises in sincerely penetrating minds, that he ever said or did this or that for which he has come to attain such a supreme spiritual place in human thought?" And here I believe that the right Unitarian answer is quite simple and quite sound, and it is this:

"The Gospels, it is true, present us with a host of problems. One is, 'What did the members of Jesus's own family make of him, since they suggested he was quite mad? They certainly didn't take him for a Divine Person, and probably not even as anything approaching a Perfect Man'. Another is, 'If Jesus really had such an amazingly powerful personality as even Unitarian Christians claim for him, why did it make no impression on the Pharisees and others who bitterly opposed him, and finally condemned him to crucifixion?'

"However, when all these questions are posed and faced, one thing remains certain: the life and teaching of Jesus, quite apart from the events connected with his death, have remained a tremendous challenge to humanity. The Sermon on the Mount, though it probably represents snippets from any number of discourses spoken on many occasions reveals the mind of a preacher of quite extraordinary conviction and quite extraordinary capacity; where others fumbled around the outskirts of a moral problem, Jesus got to the heart of the issue at once and reduced it to a personal level. His parables also make it quite clear what is the moral character of God.

"Further, the life of this Preacher of the Sermon on the Mount made such an effect that it left behind an organisation, rudimentary at first, but developing a life of its own that shaped the course of history and within three hundred years captured the Roman Empire itself. Dispute if you like this or that saying, this or that account of a 'miracle', something happened between B.C.4 and A.D. 29, or whatever you claim to be the beginning and end of the life of Jesus which gave the world a renewed religious impulse that is still challenging us (for otherwise we should not be writing articles like this)."

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All right then. Since Jesus lived on earth, a man among men, he had a birthday, and we may gladly celebrate it. Christian devotion *might* have come to claim that—just as it

The President of the General Assembly

The Rev. A. W. Vallance

claimed that Jesus eventually 'ascended into heaven'—Jesus had descended from heaven a grown man. But no, Christmas rightly celebrates the birth of a baby. A significant aspect of our Unitarian Christmas is that we stress the human growth of Jesus, God's spirit developing in him in the same way as (if more completely than) it develops in us. And the Christmas story sends us back to reflect upon the perpetual wonder of birth, by which a human being is made a vehicle for God's light and truth and love. The Christmas carols also face up to the events of suffering and death, and we cannot forget these elements in the midst of our rejoicing, for these elements of human life also teach us much about the nature of God. A good Unitarian Christmas involves carol singing—not just *any* carols, but carefully chosen or even re-phrased carols; and dramatic representation of the theme that the Divine is to be found in babyhood as well as in saints and sages; in back yards as well as in mansions and cathedrals; in triumphant suffering and heroic dying as well as in sensational rescues; and finally, that there is nothing more divine than a really happy family, because in the end no family will be truly and completely happy until the whole human family has discovered the secret of their happiness.

A happy Unitarian Christmas to all our churches and scattered Unitarians!

WE TOO WERE THERE

by Charles Bartlett

AS Christmas draws near, many of our Unitarian members will perhaps again be wondering "What are we as Unitarians to make of the familiar Christmas legends?" None, we may assume, will wish to take them at their face value as reports of real events which actually did happen at the birth of Christ. But then very few of our orthodox brethren, either Anglican or Catholic, except the theologically illiterate, take them at their face value as statements of the sort of facts that a historian would acknowledge as history. Some of us would perhaps wish to reject them from our thinking and our services as outworn superstitions, fit, if fit for anything, only for the children to hear as fairy-tales, a point of view which is really rather too old-fashioned to be treated very seriously. And many of us will be thinking of them as stories which by their poetic quality enshrine glimpses of truth which the merely rational mind cannot grasp. In the familiar phrase, "The heart has its reasons which the reason cannot know" . . . . though the original French, "Le coeur a ses raisons que la raison ne connait pas"; is subtler with its sly association hinting at "Le coeur a raison" . . . . "the heart is right".

Depth-Psychology

This last, the "poetic", point of view has received considerable support from the researches into the function of dreaming done by the Swiss psychiatrist, C. G. Jung. This peculiarly modern study of the imagery of our dreams, begun by Sigmund Freud away back at the beginning of the century and developed into new directions by such men as Jung and the Englishman, Hadfield, compels us to examine anew and with more serious interest the function of that "creative imagination" in our minds which so easily appears to the intense rational consciousness of modern man as "mere" imagination, always the source of nonsense and dangerously near to the hallucinations of the insane. That the imagery of our dreams and of those other queer pieces of autonomous imagination which occur far more often to the "normal" mind than that mind willingly admits, such as "hearing voices" and "seeing things", are closely related to the imaginative (and therefore we say, "unreal") experiences of the insane is undoubtedly true. It does not however therefore follow that this imagination of ours, which can concoct for our dreaming such strange and meaningless imagery, is insane. It only follows, as is true in so many other parts of our living, that this human function, if not controlled by intelligence and commonsense may lead us gravely astray. But, if it is amenable to intelligent and sensible control, it may be, as in the case of the poet, a source of very deep interest and value. Such, at any rate, is the point of view of those modern researchers who belong to the schools of "depth-psychology".

Creative Imagination

Beginning with his study of the imagery of his patients, dreams, and finding that the imagery was significant for the life of his people, Jung continued his researches into the world of religious "imagery". "Symbolism" is here perhaps a misleading word. As a result, a reasonable argument (one can at the moment call it no more) can be produced to the effect that all religious "visions", such as that of Jesus at his baptism, all the psychotic visions of the insane and our dream-material as well as the poetic imagination of the poet belong to the same functioning of the "creative imagination". Already however, before Jung, a larger range of material had been brought into the picture by Freud in his notion that "the dream is the myth of the individual, and the myth is the dream of the race", so linking the universal mythopoeic tendancies of man with the visions of the religious and the dreams of the ordinary. One of our own thinkers has made a brilliant contribution to this new approach to the myth in the essay, "The Myth", included in our publication, "A Free Religious Faith".

By workers in this new, and now respectable, field it is believed that the imagery of the creative imagination is not produced by our individual effort but is produced rather by deeper factors in our human organism which are (to use an old and familiar religious term) seeking to illuminate our conscious reasoning by throwing up imagery which has something to give to our conscious minds in understanding our lives and their meaning, if only we will pay serious attention, allow the imagery to provoke our thought and exercise all the range of our reason in a humble attempt to grasp the hidden sense of what is being presented to us.

What does this mean for me?

But the "illuminative" imagery of the imagination becomes valueless and sterile when it is detached completely from the common realities of life and treated as something of value in itself. It is only of value when men take the imagery and ask in its presence, "What does this mean for me?", "How does this throw a new interpretation upon my own life?" It is part of the tragic failure of the Church that it has too often said, "This imagery of Christmas is to be honoured in itself and at its face value as statements of historic fact" . . . . instead of saying, "Listen to what is said concerning Woman and her Child and her God, and return to your home to see the same vision as true in your own home". Listen to the Angels' Song . . . . see again the child of God, to whom Wisdom journeyed in humble reverence, the child of God for whom in common living there is no place in the lit, familiar world where all is

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"NEON AND NATIVITY"

Amid the merry round and mirth
Of Christmastime at fullest swing:
Beneath the fluorescent glare
Of modern high-powered wassailing:

When mammoth shops are dizzy-full
And market square is loud with cries:
When pianos, strummed in public bars,
Change beat and croon of angel skies:

When music-makers mendicant
File Indian-wise along the street,
And "Noel" greets the grind of gears
And "Holy Night" the swish of feet:

When tinselled spruce of aldermen,
As high almost as Martin's spire,
Sets civic seal on Nazareth
And burghers' boon on Mary's byre:

Leave then the lure of mammon's wares
And by your fire or in your pew,
Remember still a wayside inn
Where human hope was born anew;
And midnight song from heaven's heart
Gave sign of peace to lowly Jew.

Leonard Mason

business and brightness . . . . and lift your eyes again to the Star . . . . and then go back home to think, " This also was true at my birth . . . . and at my own child's birth . . . . and so shall be until all men at long last know their own birth as children of God about whom the angels sing ". And when we all can take these things fully into our lives the imagery of Christmas will no longer have a haunting place in our year, but already then the depths of our souls will have thrown up an even deeper vision which will be like the legends of Christmas, " so strangely without meaning, yet so fully meaningful ".

" LOVE CARRIES A BURDEN WHICH IS NO BURDEN "

By Charles Easton

CHRISTMAS is Love shining on a dark night. Christmas is peace stilling an unquiet world. Christmas is a vision of the Divine Light that lighteth every man.

The Love of God is always round about us. It is the reality in which we live and move and have our being. Every day the Divine Spirit sustains us, and upon it our very existence depends. Yet what we always have we seldom notice. Christmas comes every year to make our unperceptive hearts once more aware of the continuing incarnation of God. When the first tinselled holly appears around shop windows, it is time to recall our spirits from their summer ramblings, to look once more upon the hidden ways of the Divine Life. Our minds are rich this year in their harvest of the summer glories of the world. Such sweetness will seem richer yet if we see it in the radiance which is the vision and the revelation of Christmas. The Divine Beauty upon sea and hill, the Divine Love in a cradle in Bethlehem, both are a revealing of Divine Truth.

Christmas is the glory of the heavens opened upon the dark earth. Christmas is the mystery of the manger breaking in upon the everyday world. Christmas is the warmth of the human heart kindled in adoration of the presence of God.

The presence of God in human life is a continual experience. At Christmas time we give it the form of the well loved nativity stories. These legends need keep no one of rational religious outlook away from the Christmas crib. It is not unreasonable to indicate inexpressible experience in poetry, and the unspeakable glory of God in word pictures. No one must pass by the glory of Incarnate Love because his mind is weighing the evidence. Christmas is more than an historical event. It is a universal experience. It is a point of time at which year by year we are especially called to open our hearts to the mystery of the ever giving Divine Love which is eternally in the world. At Christmastide human activity stands still so that we may leave our everyday duties to adore the mystery of the ever present Divine Love.

Christmas is the family festival. Christmas is the yearly triumph of benevolent good nature. Christmas makes all men kin.

The festivities of Christmas have their impetus and their heart in Love. Rejoicing is only meaningless to those who have nothing for which to be glad. The deep re-experience of the Love of God is for religious men and women the heart and soul of their Christmas. Joy spills over into merriment. Giving expresses the very heart of life, and in receiving they complete the circle of love.

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Those who spend a quieter Christmas know another mode of giving. They post their parcels to distant friends and never see but in their mind's eye, eager hands unwrap the well chosen gift. Their giving is for love's sake only. In the stillness of their holy night these quiet ones come very close to the mystery of Christmas. On them is laid the response not of festivity but of prayer. In their quietness they may send the divine tidings of goodwill, upon the wings of thought and prayer, to every corner of the world.

This indeed is something we must all find time to do at Christmas. We shall be busy to provide good cheer and assiduous to maintain the gaiety that is the children's first lesson in the meaning of love. Even so, there must be for us the silent night and the adoration of the Mystery. Let Christmas be yet one more opening of the heavens for us, and we need not say as we put out the lights on the tree, that Christmas is over for another year. The light within us will light up the dark places of human experience. Those who have enjoyed a real and God-filled Christmas will not go back to normal. They will go forward into January to find that " Love . . . carries a burden which is no burden ".

It is only from individual points of the Divine Light that the world is lighted. Shepherds and angels apart, one Child brought up in the love of a religious Jewish home was so intensely the focus of the Eternal Love that the whole world through him has seen the radiance of God. Mankind needs the love and joy and peace which is Christmas. It will only receive these Christmas gifts through individuals like ourselves who are their points of focus. One wise and loving friendship may solve one colour problem. One understanding patient foreman or teacher may solve one adolescent's boredom. One word of goodwill spoken will be one voice raised in the fellowship of nations.

Christmas is the truth of God pictured upon the midnight sky. Christmas is the love of human hearts parcelled in coloured paper and spread out upon the festive board. Christmas is the love that is God incarnate in the words and deeds of you and me.

A REFUGEE CHRISTMAS

is filled with poignant memories. Yet with so much beyond recall, there remains the familiar Christmas story, in the language of a land which was once called Home.

New citizens and " hard-core " refugees alike may read in Russian, Latvian, Ukrainian and many other tongues, the story of One who also " *had nowhere to lay his head.*"

Gifts towards a work which includes special provision for the needs of refugees throughout the world will be welcomed by:

The General Secretaries,
THE BRITISH & FOREIGN BIBLE SOCIETY
146 Queen Victoria Street, London, E.C.4

BOOK REVIEW AND COMMENTARY

EIGHT PERSONAL ESSAYS

A Symposium reviewed by A. B. Downing

AFTER the religious tumult and intellectual disorder of the War years there appeared "A Free Religious Faith", which expressed the thought of Unitarians on a wide range of deep questions. There being no such thing as a Unitarian "orthodoxy", it appeared in the safe guise of a report made to the General Assembly by a commission of 13 ministers. It was a very solid piece of work, highly praised at the time, and exercised a clarifying influence on our ministry and congregational members, though it perhaps had few wider repercussions.

Now, after an interval of 14 years in which much has happened, there appears a further work, gathering together diverse threads of Unitarian argument on some of the chief intellectual problems of religious faith at the present time: "Essays in Unitarian Theology". A Symposium edited by Kenneth Twinn and published by the Lindsey Press at 8s. 6d.

The new work consists of personal essays contributed by 8 ministers on a limited number of subjects which are leading themes in the present intellectual discussion of religion. These include belief in God, religious symbols, scientific and religious language, and the significance to-day of both Christianity itself and the "liberal" methods of religious inquiry. A multitude of books on these matters has appeared in recent years from a variety of quarters, academic, popular, orthodox and scientific. This is the first organized Unitarian contribution to the discussion of them which has been presented to the public. It may fervently be hoped that due notice will be taken of it and that it will not be the last. The general reaction to these essays will be interesting to watch and may, perhaps, provide us with some sort of an index to our present standing in the country's intellectual circles.

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It is likely to be agreed that the simplest and most helpfully revealing essay is the first one by the editor, the Rev. Kenneth Twinn. He, more than the others, bears the average thinking man in mind and produces "A personal Affirmation" which forms an ideal introduction to the whole work. In seven out of eight of the contributions, including that of Mr. Twinn, there is a generally common approach. The Christian religion is regarded as being of vital relevance to the modern age; its legacy to us is appreciated; its Founder is still considered to be a significant historical figure; and the main problem for all the essayists is seen to be that of vindicating what may be called the Christian revelation of Deity in an age which is largely man-centred in scientific achievement. All these seven essays form an identifiable, compact, penetrating and reasonably homogeneous body of Unitarian opinion. For that one can feel duly thankful. Indeed they are an exciting revelation of fundamental unity in the intellectual discussion of religion in general and of the Christian religion in particular. It is what many have longed for, for such basic unity is a sign of strength and helps us all.

For Kenneth Twinn, for example, "the church is an essential institution". For A. J. Long "all real progress in religion has always depended upon the appeal to reason and conscience" and for him, too, "there are reasonable grounds not only for believing in God, but also for believing in a loving God". For H. Lismer Short "the information provided by the Bible and Christ (about God) was not different from that provided by scientific enquiry; it was only more definite", and he can write, "Christianity seems forced upon me as I stand in the midst of the Western world". For L. A. Garrard "Christianity cannot be reduced to a mere code of ethics, divorced from the personality of the teacher" and "the only way in which religion can be saved from idolatry is through constant criticism and re-interpretation". For F. Kenworthy "it is not true that we know so little about the factual life of Jesus that it is possible to imagine all the narratives about him are a myth" and "the historical figure is something that we can go back to again and again as an inspiration and as a corrective". For C. G. Bolam the task of the liberal theologian is not to try to invent a Christianity without Jesus, but to take the equipment which the modern world provides and seek to expound a Christian truth which is intelligible and significant in the situation in which men now find themselves.

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All in all, the consensus of fundamental Unitarian conviction in the essays quoted from above is remarkable. The essay by E. G. Lee, though it strikes a different note from the rest, contributes to the same consensus. The problem for him is that of "The Loneliness of Man" in the cosmos. "It is from human nature that man asks to be rescued", even though human nature is unique and makes man into something which is neither God nor Devil. Either man must bear the burden of his uniqueness in a universe which contains nothing spiritually higher than human nature, or he can seek release in the faith and knowledge that this human nature is the pathway to an ultimate reality greater than itself. It is the truth of this second alternative which Mr. Lee finds concealed in the story of the Crucifixion. The Crucifixion is really concerned with the fact of man being man and for Mr. Lee the communion between man and what is higher than human nature is a necessary thing. Mr. Lee's treatment of his theme is too profound to make for easy reading, but one feels drawn along by the magnet of his mind, and forced at times to recognize that it is not always easy to combine ultimate honesty with immediate clarity.

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The essay on "Images of God" by L. Mason falls in a different category from the rest. Bluntly Mr. Mason finds Christian and theistic symbolism quite inadequate. He wants "the Universe itself to be our tutor", even though, as he admits later, "a man is swamped by the immensity and ravelled intricacy of exustence around him." Unlike the other essayists he does not seem to like the idea that there is anything in the universe higher than or beyond purely human experience. It is certainly a sign of fundamental Unitarian honesty that in this symposium a humanist essay should be included.

The book as a whole is a fine production and makes a unique Unitarian contribution to the problems discussed. It deserves the widest circulation and a warm welcome, and is altogether an invigorating proof of the intellectual capacity of our ministry.

COMMENTARY

By Tom Wardle

Christmas Tree

THE worship of trees is as old as settled society. It was part of the fertility cults of agricultural communities. The tree was a symbol of the life of the earth, and an evergreen tree was living evidence that that life died not even though it slumbered through the long winters of the north.

An old legend attributes the Christmas tree to the British missionary, Saint Winfrid, afterwards called Boniface, who visited Germany. He personally cut down the Oak of Thor, a tree sacred to the Germans, on Christmas Eve. It was reputed to be the site of human sacrifices.

When the tree crashed creaking to the ground, Boniface pointed to a young fir tree which stood near at hand. "Let this be your holy tree", he said. And so, the story goes, it has remained.

It is true that Christmas trees were universally customary among the Protestants of northern Germany before they spread elsewhere. One other story which accounts for this is that the practice of decorating a fir tree at Christmas time was invented by Martin Luther. Coming home one Christmas Eve, he was vastly impressed by the sight of the heavens with all their glittering stars. When at home he tried to show his family what he felt by taking a fir tree and decking it with lighted candles.

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Professor Arnold Toynbee thinks that Christmas trees did not originate in the cold north. If you go to the Assyrian rooms in the British Museum, he says, there you will see the Christmas tree carved on a piece of sculpture from the Iraq of the ninth century B.C.! This is the tree of life, and Dr. Toynbee finds a continuous connection between this and all the other practices of homage to the tree and the decorating of churches and houses with evergreens. These are the symbols of vegetable life upon which the existence of man so largely depends.

However, we know for certain that the fir tree became a common object of Christmas festivities in Britain with its introduction by Prince Albert in 1841. Then, as now, the British people were quick to adopt practices initiated by the Royal family. It was not long before there were Christmas trees in every parlour, and soon in every church.

For my own part I think that when Christmas trees are used in church they ought to be decorated and lit simply and with taste, not loaded with the tatty baubles out of which the gimcrack men make so much money.

Icebergs in the Sky

The activities of modern science cause one's head to spin. Every week there is some new wonder. In recent issues of *The New Scientist*, John Lear, the American correspondent, describes two staggering discoveries almost as if they were run-of-the-mill.

The first is only a theory, it is true, but apparently supported by impressive evidence. It is that the solar system is surrounded by a frigid sea half way between the Sun and Alpha Centuair, the next nearest star. From time to time great icebergs are pulled out of this sea by the tidal pulls of passing stars and thrown into orbit round the Sun. Frequently they break up into "cometoids" and fall within the earth's atmosphere where they become rounded into discs or cigar-like shapes which glow with the green light of frozen nitrogen. Hence, says the American astronautic expert who developed the theory, your flying saucers.

The other discovery, reported to this year's International Oceanographic Congress, was of an underwater river, 150 feet down, 180 miles wide and 900 feet deep which flows along exactly on the line of the Equator. It is due to opposing pulls being exerted on the water above and below the Equator, rather like the phenomenon that happens with the Trade Winds. Thus the Equator is no longer an imaginary line. It is written clear in water, 180 miles wide, though you do have to go down a bit to find it!

Books for Christmas

At last we have got a book about Gandhi written for young people. It is by his friend and interpreter, Reginald Reynolds. The book is amusingly and clearly written. It tells of Gandhi as a boy as well as a man. It puts his sometimes rather obscure religious phraseology into understandable terms. "The true book about Mahatma Gandhi", Muller, 8s. 6d.

The incredible Danilo Dolci, the Italian architect who is helping to transform the social morality of Sicily, is to tour Britain in February and March next year. The record of his single-handed efforts to conquer poverty, despotism and hopelessness is told in "To feed the hungry. Enquiry in Palermo", by Dolci himself. It ought to be read by everyone who believes Europe is a civilised continent. MacGibbon and Kee, 30s.

"Adventurers for God", by Clarence W. Hall, is about thirteen modern Christians including the intrepid Father Huddleston of South Africa and Japan's Toyohiko Kagawa. It is 16s. Suitable for Sunday School senior classes.

Items

- Collins are to publish the full text of "The Gospel according to Thomas", a collection of sayings attributed to Jesus, found among Coptic documents in Upper Egypt in 1946. Many of the sayings are strange, some familiar. They were published in full by *The Sunday Times*.
- An important book on science and religion by an eminent Catholic scientist, Pierre Teilhard, has just been published—"The Phenomenon of Man", Collins, 25s. But we had to wait for the author's death to read the book. He was forbidden to publish in his lifetime by his Church.
- Since the war over 9,000 young men have registered as conscientious objectors in Britain, though only a percentage was upheld. At least 100 a year in this country still go to prison for their convictions.
- Friends of Wittgenstein and others ought to read the new book by the man who looks like being another *enfant terrible* of philosophy, "Words and Things", Gollancz, 25s., by Ernest Gellner. Mr. Gellner shows every sign of not being frightened.

THE INQUIRER

At a meeting of the Board of Directors held on December 4th it was regretfully resolved to increase the price of the paper to 4d.

This increase will take effect from January 2nd, 1960.

The annual postal subscription will now be £1 6s. 0d. per annum; half yearly 13/-.

Postal subscribers are asked to note the increase.

Special arrangements will be made for church bundles.

News Review

"By the Waters of Babylon"

Sir: This beautiful play, of which the script was written by Janet Lacey, Secretary of Inter-Church Aid for Refugees, was recently staged in Bristol by 35 members and children of the Oakfield Road and Lewin's Mead congregations, in aid of World Refugee Year and as part of their joint Advance Campaign.

Under the auspices of the Lewin's Mead Theatre Club it was produced anonymously, cleverly lighted and orchestrated, at no cost to the Churches. Linking as it does the plight of Refugees with the trials of every-day people in modern life, with its wars and rumours of wars, it was performed with a depth of religious feeling which left the audience silent after the final moment of faith.

That a large group of members from two Churches, with their minister, could present a play of this nature so beautifully, helps to re-affirm the essential warmth of the Unitarian religious outlook.

How can we evoke it more often?

Winscombe. Millicent E. Blake

A Service of all Faiths

A number of Unitarian Churches have attempted occasional Services for People of All Faiths, usually with the cordial support of the World Congress of Faiths, whose interest in this kind of service is noteworthy. On November 29th, at Christ Church (Unitarian), New Road, Brighton, there was held a service of this kind, and it was a notable example of the success which such a service can bring. There was careful preparation, in that a hundred posters had been placed in strategic positions around Brighton and Hove, and small advertisements had been placed in the local Press, which had also been prevailed upon to provide some editorial mention, in the "gossip columns" and elsewhere.

The Preacher at the service was the Baroness Ravensdale of Kedleston, President of the World Congress of Faiths, whose address on "Self-Righteousness and the World Refugee Year" was pointed and moving. There were readings from the Christian Scriptures (by the Mayor of Brighton, Alderman E. W. Kippin, J.P.), from the Jewish Scriptures (by Mr. A. M. Fay, Minister of the Liberal Synagogue at Hove), and from the Buddhist Scriptures (by Miss Clare Cameron, former editor of *The Middle Way*, author and poet). The devotions were by the Minister, the Rev. John Rowland.

The service was an immense success. Well over a hundred people attended, and many who had never been inside a Unitarian Church were heard to comment on the simplicity and warmth of the service.

THE CALENDAR OF THE CHURCHES

SUNDAY, DECEMBER 13th, 1959

ABERDEEN, Unitarian Church, Huntly Street, 11 and 6, Rev. W. B. TAVENER
ABERYSTWYTH, New Street Meeting House, 11, Supply
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. S. SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BIDDLE GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. R. H. BARAIS
BILLINGSHURST, Free Church, High Street, 11, Rev. F. HANKINSON
BIRKENHEAD, Unitarian Church, Hinderwell Road, 6.30 (December 20), Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Mr. A. BOOTHE
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30, Supply, 6.30, Rev. E. SHERVILL PRICE
BOLTON, Unity Church, Deane Road, 10.30, Rev. E. S. PRICE, 6.30, Rev. B. GILL
BOLTON, Walmsley, 3.15, and Halliwell Road, 6.30, Supply
BOSTON (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BELLAMY
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. WM. MILLAR
BRIDPORT, Unitarian Chapel, 11, Rev. G. RANDALL JONES
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. JOHN KELLY
BRISTOL, Oakfield Road, 11, Rev. A. H. STEVENS, 6.30, Mr. R. L. NICHOLSON
BURY, Bank Street, 11 and 6.30, Rev. KENNETH WILLIAMS
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 3.30 (Welsh) and 6.30, Rev. REV. JOHN
CHATHAM, The Church of the Great Commission, Harewood Hill, 3, Mrs. IRENE HYDE
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. JAMES M. QUIGG
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Mr. L. EVANS, 6.30, Carol Service
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Supply
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWIGG
COVENTRY, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. MORRIS
CREWE, Free Christian Church, Ranch Street, 6.30, Supply
CHEWERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Friends Road, 11, Dr. JEREMY GORING
DENTON, Wilton Street Chapel, 11, Children's Church, 6.30, Rev. F. COTTER
DERBY, Friar Gate, Unitarian Chapel, 6.30, Rev. C. G. BELLAM
DITCHLING, Old Meeting House, 10.45, Rev. Basil Venn
DONCASTER, Free Church, Hall Gate, 11, Mr. T. H. Jones, 6.30, Supply
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. PHILIP C. WHITEMAN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. NORMAN KNIGHTON
DUNFERMLINE, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHORN
DUNDEE, Unitarian Church, 11, Commission Road, 11, Supply
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. BRUCE FINDLOW
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. MAYER-KLUGE
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. HARDY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11, Mr. Wm. R. LAIRD
GLOSSOP, Hyaden Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. CORDELL
GLOUCESTER, Barton Street, 3, Rev. James M. Quigg
GUILDFORD, Ward Street Church, 11.15, Rev. Dr. A. D. BELDEN
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. O. J. PRICE
HALIFAX, Northgate End, 6.30, Rev. FRANK WALKER
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENHOLM HELTON
HEATHLEY, Great Meeting, Bolton Lane, 11 and 6, Rev. E. A. DAVIES
HEBDEN, Wesleying Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. FRANK WALKER
HULL, Park Street Church (Unitarian), 6.30, Rev. ERNEST PENN
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. M. WARREN
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. EDGAR W. HALL
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45, Rev. R. L. GOLLAND, 6.30, Rev. J. S. PATRICK
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MARTIN
LEWES, Westgate Chapel, 11, Mrs. MURIEL HILTON
LINTHOLM, High Street, Unitarian Chapel, 6.30, Rev. H. W. KNIGHTBELL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TAYLOR
LIVERPOOL, Renshaw Free Church, 11, Rev. C. A. PITTS
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Carol Service
LIVERPOOL, Gateacre Chapel, 11, Rev. S. R. BUTLER, 6.30, Mr. N. CHARLTON
LIVERPOOL, Hamilton Road, Egerton, 3, Sunday School, 6.30, Rev. C. A. PITTS
LIVERPOOL, Hope Street, 6.30, Rev. S. R. BUTLER
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. B. SMART
LONDON, Bell Street, Edgware Road, 6, Rev. WILTON M. LOVE
LONDON, Bloomsbury Mission and Stamford Street Chapel, 6.30, Mr. JOHN WILSON
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. CHARLES SMITH
LONDON, Forest Gate, Upton Lane, 6.30, Rev. T. E. DALTON
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. R. C. THOMPSON
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. R. E. COLEDGE (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAY
LONDON, Highgate Hill, Unitarian Church, 11, Rev. W. WORDSWORTH
LONDON, Hord High Road, 11, Rev. T. E. DALTON, 6.30, Rev. DUDLEY RICHARDS
LONDON, Islington, Upper Street, 7, Rev. A. V. FOX
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. J. P. CHELA
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Mr. P. H. CORDLE
LONDON, Mansford Street Church, Bethnal Green, 6.30, Mr. G. F. PRESTON
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WILTON M. LOVE
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. A. PEACOCK
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. E. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. Dr. A. D. BELDEN
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. E. W. DRAKIN
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. PETER JONES
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45, Rev. F. B. GODFREY, 6.30, Mr. K. SAXTON
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Pastor D. MILLS
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. H. WARDLE
MANCHESTER, Pendleton Unitarian Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Student, Unitarian College
MANCHESTER, Rumford Street Mission, 6.30, Rev. R. L. HOPKIN
MANCHESTER, Stand Chapel, Whitefield (December 20) 10.45 and 6.30, Rev. SYDNEY H. KNIGHT
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. PHILIP M. BROWN
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31, Stockport Road, 11 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Supply
MIDDLETON, Old Road Chapel, 3.15, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. JOHN STORER
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. JOHN MATHER
NORTHAMPTON, Kettering Road Church, 11, Mr. A. W. KERRY
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45, Rev. C. GORDON BOLAM, 6.30, Mr. E. ROWLAND GREEN
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30 Rev. DUDLEY RICHARDS
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. HALLWORTH
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. GORDON L. CLARKE
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Supply
POOLE, Unitarian Church, Hill Street, 11, Rev. J. W. DUNKLE
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. JOHN STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. F. LAMBERT CARTER
RINGWOOD, Hants, The Meeting House, 6.30, Rev. FRANCIS TIBBY
RYDINGTON CHAPEL, nr. Horwich, Lancs. 3, Rev. R. I. PRITCHARD
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. BAKE
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. E. PHILLIPS
SALE, Ashfield Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. PARRINGTON
SHEFFIELD (Attercliffe), 6.30, Rev. F. SOKELL
SHEFFIELD, Fulwood Old Chapel, 11, Tea Service
SHEFFIELD, Unity Church, Cricklewood Road, 11, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11, Rev. F. DUCKWORTH, 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. WHITAKER
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. E. G. GRIFFIN
SOUTHEND-ON-SEA, Dursley Road, 6.30, Mr. J. ROBBINS
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30, Mr. C. W. BROWNING, 6.30, Mr. KEITH CRANEY
St. Helens, Corporation Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. WILLIAMS (also 11, Second Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. SOUTTER
SWANSEA, Unitarian Church, High Street, 6.30, Supply (also 11, First Sunday in the month)
SWANSEA, Portland Free Christian Meeting House, 11, Rev. L. BAKER SHORT
SWINTON, Swinton Hall Road, 6.30, Rev. F. B. GODFREY
TAUNTON, Mary St. Chapel, 11, Rev. WM. MILLAR
TONBRIDGE, Old Meeting House, Ashford Road, 6.30, Rev. G. KERRY
TORRINGTON, Unitarian Church, 10.45 and 6, Rev. ALEC L. FINDLOW
TORQUAY, Unity Church, Montpellier Road, 11, Rev. CHARLES EASTON
TROWBRIDGE, Cotigre Unitarian Church, 11, Rev. S. SPENCER
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WATFORD, Friends' House, Church Road (by permission)
WALLASEY, Memorial Church, Manor Road, 11, Rev. ETHEL SHAW, 6.30, Mr. F. FITZPATRICK
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, First Sunday in the month)
WHITBY, Pleasington, 2.30, Rev. G. W. PARRINGTON
WILMSLOW, Dean Row, 10.45 and Stval 6.30, Rev. A. B. DOWNING
YORK, St. Saviourgate Chapel, 6.30, Mr. J. F. GOODCHILD

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ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GRAHAM
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SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. EDWARDS, Manor Telephone UX 9321
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CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. ANGUS CAMERON
TORONTO, First Unitarian Church, 175 St. Clair Avenue West 11, Supply
VANCOUVER, B.C. Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. P. HEWITT

NEW ZEALAND

AUCKLAND, Unitarian Church, Parnell Road, 11 and 7, Mr. M. J. WILSON
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ROSSLYN HILL CHAPEL, HAMPSTEAD
FRIDAY, DECEMBER 18th, at 7.30 p.m.
CHRISTMAS CONCERT
Maria Korchinska (Harp) Michael Biggs (Organ)
Graham Treacher (Conductor)
And London Co-operative Society's Children's Choir

Miscellaneous

CHANNING SCHOOL HIGHGATE, N.6., celebrates its 75th anniversary in 1960. Please send photographs and items of historical interest to Secretary, Founder's Day Exhibition.

Hymn Book Committee

Sir : May I set right an omission from the list of members of the Hymn Book Committee contained in the Council report in your last issue. Dr. J. J. Goring is also a member of the Committee.

Essex Hall. Yours, John Kielty.

From Twenty Churches

Happy memories of the thrilling mid-June air flight from Oslo to the Arctic circle to see the midnight sun, or the exciting ascent by mountain railway 11,500 feet up the world famous Jungfrau in August, or, perhaps, of the gay and spectacular carnival and vintage pageant to celebrate the September Grape Harvest at Lugano, will punctuate the conversation of many a group of Unitarians as they meet one another this Christmas—"Innocents Abroad" with the Rev. and Mrs. G. W. Parkinson's 1959 Continental Tours, which included members of twenty-five Unitarian Churches.

In June, Mrs. Parkinson, with her party, explored new ground at Fjaerland on the Sognefjord and visited the largest glacier on the European continent. At Oslo, which fascinated everyone, visits were paid to the Viking ships, the "Fram" and the "Kon Tiki" Museum and also to the magnificent City Hall. A Sunday morning service for the party was conducted by a distinguished Irish Presbyterian Minister and member of the I.A.R.F., the Rev. Dr. D. Fraser-Hurst.

But the keynote of all the tours was, once again, fellowship among kindred spirits! No doubt during this Christmas season and at the Easter Holiday Reunion many friendships, forged on the continent, will be renewed. G.W.P.

HAVE YOU CONTRIBUTED TO THE WARWICK CHAPEL RENOVATION FUND?

A Christmas Gift would be Welcomed and Gratefully Acknowledged

Renovation Fund Treasurer:
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Mrs. M. A. Bodell-Smith

Unitarianism has lost a great protagonist in the death of Mrs. M. A. Bodell-Smith, who passed away peacefully on November 19th at Blackpool. Many of her friends attended the funeral service at Ansdell Church, when Rev. E. Deakin officiated, and Mr. F. Lowe read the Lesson, and she was cremated at Lytham Crematorium. Born in Northampton in 1873, she attended Kettering Road Church for over 30 years, but she is best remembered first as Matron at Lawrence House in the early twenties, and later as Matron at Somerville College, when she acted as guide, confidante and friend to so many students who have subsequently made their name in our Ministry. At Somerville College she met the late Rev. H. Bodell-Smith, and finding themselves such kindred spirits, they were married at Cross Street Chapel, Manchester, on October 31st, 1931, and settled in Blackpool.

They attended the South Shore Church, where Mrs. Smith was a leading member of the Women's League, and of other activities.

Her enthusiasm for all church work and kindness to others was a shining example for others to follow.

Printed by SOUTH ESSEX RECORDERS Ltd., High Road, Ilford, Essex, and Published by THE INQUIRER PUBLISHING Co., Ltd., at the Temporary Office, 14, Gordon Square, W.C.1.—Advertisement (Wholesale): JOHN HEYWOOD, Deansgate, Saturday, December 12, 1959